

سورة الطارق
Surato At-Ta'reqe
(The Hammerer)

آياتها
17
Ayah

الترتيب
86
The Order

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
By Allah's name Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)

1. By¹ The Heaven^w by the Tta'reqe² (hammerer/ knocker/ night-visitant).
2. And what adra (profoundly caused you^g to know) what the Tta'reqo (=Tta'reqe) (is).
3. The Star The Thagibo³ (the Piercer/ the furthest-and-shiner-most).
4. En⁴ (not) every self^w lamma (except/ but),⁵ on [it^w] a keeper-up.⁶
5. So let look the mankind of what [he] (had been) created.
6. (Had been) created [he] of a gusher-water.⁷
7. Issuing [i^w] from between/among the loins and the tara'eb (highest ribs/ ribs just below the collar bone).
8. Verily He (is) on its^x return, surely (is) Qadir⁸ (He-Who is Causer of Fate).
9. Day (to be) essayed the secracies/concealments.⁹
10. So neither for him of strength nor a succorer.
11. By¹⁰ The Heaven^w the return-possessor.
12. By¹¹ The Earth^w the furrow/fissure-possessor.
13. Verily it^x (is) surely a sunderance-say.¹²
14. And not it^x (is) surely a jest.¹³
15. Verily they, they^z scheme kaydan (scheme/ absolute scheme).
16. And [I] scheme, kaydan (scheme/ absolute scheme).
17. So let-reprieve [you^s] the unbelievers; let-reprieve them [you^s] leisurely.

وَ السَّمَاءُ وَ الْطَّارِقُ

وَمَا أَدْرِنَاكَ مَا الْطَّارِقُ

النَّجْمُ الْثَّاقِبُ

إِنْ كُلَّ نَفْسٍ لَا عَلَيْهَا حَافِظٌ

فَلَيَسْتَأْذِنُ إِلَيْهِ الْإِنْسَنُ مِمَّ خُلِقَ

خُلُقُ مِنْ مَاءٍ دَافِقٍ

يَخْرُجُ مِنْ بَيْنِ الصَّلْبِ وَالْتَّرَابِ

إِنَّهُ عَلَى رَجْعِهِ لَقَادِرٌ

يَوْمَ تُبْلَى السَّرَّايرُ

فَمَا لَهُ مِنْ قُوَّةٍ وَلَا نَاصِرٌ

وَالسَّمَاءُ ذَاتُ الْرَّاجِعِ

وَالْأَرْضُ ذَاتُ الصَّدْعِ

إِنَّهُ لِقَوْلٍ فَصَلِّ

وَمَا هُوَ بِأَهْرَلٍ

إِنَّمَا يَكْيِدُونَ كَيْدًا

وَأَكْيِدُ كَيْدًا

فَمَهْلِكُ الْكُفَّارِ أَمْهَلُهُمْ رَوَيْدًا

¹ In Arabic the letter “و” is a letter used to swear in the name of Allah. In English the equivalent for swearing is “by.” Therefore, since this Ayah begins by making an oath by the name of the “الطارق,” so we start with the word “by” and not “و” as “و” will not suffice the meaning.

² The word “الطارق” linguistically, *per se* first and foremost, means the: “striker/knocker.” In modern astronomy, perhaps it is one of “The Pulsars.” However, there are other meanings for the word, such as (a) the: “knocker/night-visitant,” or (b) the “morning star” or (c) the “shining star.” See الفاطبي I chose (a) for this Translation as (a) implies (b) and (c).

³ The word “الثَّاقِبُ” = the piercer, or that which rose far afar, it also means that which is most far and most shining, and Allah knows best, the latter applies here. The star is commonly known as الفاطبي = زُحل = “Venus.” See الفاطبي.

⁴ The particle “ان” is a particle of negation. See اعراب القرآن by محمود صافي.

⁵ The particle “لما” has many functions, such as: it enters on the present tense and makes it past tense, and negates it. It also could mean a particle of exception.” See الفاطبي and مغنى الليب.

⁶ The word “حافظ” is rooted in حفظ = “kept-up” not just “kept, or maintained,” or even “guarded.” Merriam Webster’s Dictionary puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*.” (Emphasis is added).

⁷ The word “دَافِقُ” says Ibn Abbas means “viscous.” See الفاطبي.

⁸ The word “ قادر ” is masculine, singular, subjective noun, meaning: Causer of Fate, he-who is capable of: giving, doing, enforcing, or influencing.

⁹ They explained that as the fasting, the Prayer, the Zakata, and the ghosl (shower from al-janaba'te= the full Sh'a'rey'ah prescribed shower after sexual-intercourse. See البصائر.

¹⁰ See footnote 1 above regarding “و” and “by.” Also for the oaths in this Ayah and next see (S56:75-76).

¹¹ Ibid, regarding “و” and “by.”

¹² That is a say of sound-determination which *sunders* (separates) right from wrong, it is absolutely conclusive.

¹³ The word “say” in Arabic is a masculine, singular noun. +